

America

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NATIONAL CATHOLIC WEEKLY REVIEW

SAFETY IN THE COAL MINES

State neglect invites Federal intervention

ROBERT F. DRINAN

French dilemma in North Africa

Reasons on both sides—but not enough reason

VINCENT S. KEARNEY

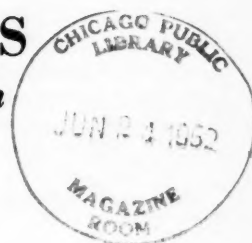
Shanghai's Catholics stand up to the Reds

Cynics found them no "rice Christians"

ALBERT O'HARA



McCarran bill: Catholic opinion
States' rights—or wrongs?
Cutting the Federal budget
Aid or trade



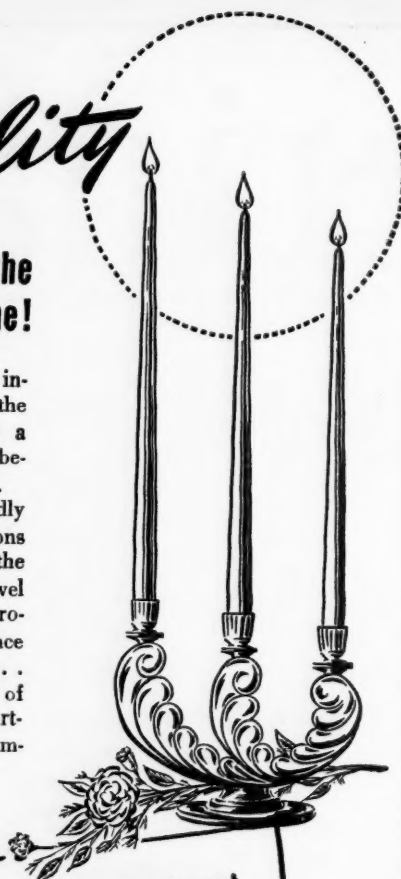
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Catholic opinion on McCarran bill

By the time these lines are read, President Truman will have either vetoed or signed the McCarran immigration bill, or simply allowed it to become law. Whatever his decision, he must have been baffled by conflicting reports on how Catholics viewed it.

The President and his advisers knew that the so-called "nationality groups," most of them predominantly Catholic, vigorously urged a veto. On June 1, for example, the Polish-American Congress, meeting in Atlantic City, called upon the President to veto the bill as "contrary to the sentiments and tradition of the United States." The Congress represents more than six million Polish-Americans, most of whom are Catholics. Identical demands were made by Italian-American and Lithuanian-American organizations, also mostly Catholic.

On the other hand, Senator McCarran was able to present to the Senate on May 19 a statement "on the letterhead of the National Catholic Welfare Conference" and signed by one of its officials declaring that "we favor the McCarran-Walter bills as amended." Mr. Truman, of course, must have been apprised of this approbation.

Confusion in the Catholic community then became confounded, as the record of subsequent developments will show. Under date of June 2, NC News Service distributed an article by Bruce Mohler, director of NCWC's Bureau of Immigration, approving the McCarran-Walter bill. Wrote Mr. Mohler:

Later, on March 5 [3P], 1952, at a meeting of representatives of the various NCWC departments and affiliated groups, 15 additional suggested amendments were drafted and *decision was made to support the McCarran-Walter bill* with the hope that those amendments would be accepted (emphasis supplied).

Most of the diocesan weeklies ran the article.

It now transpires that Mr. Mohler misinterpreted the sense of the meeting. It merely authorized NCWC representatives to take up the issues with Senator McCarran and report back to the group. We are informed that no such report was ever made.

In a statement released to the press a week later, Msgr. John O'Grady, secretary of the National Conference of Catholic Charities, a participant in the March 3 conference, challenged Mr. Mohler's statement and denounced the McCarran-Walter bill. Only a handful of the diocesan papers printed his protest in full. One of those that did was the *New World* of Chicago; another was the *Pilot* of Boston. The latter confessed itself "shocked by the position previously taken by the NCWC adviser."

Monsignor O'Grady continued his challenge in the *Commonweal* for June 20, asserting that "Mr. Mohler's statement and his letter do not represent the considered thinking of the Bishops of the United States." If the usually well-informed Monsignor is correct, the question of whether NCWC's position was properly represented needs clarification.

CURRENT COMMENT

Budget badminton

That feathery Federal budget ball is taking quite a whacking around on the political hustings. This is a good subject on which to try to revive "the vanishing art of political debate" (AM. 5/10). The Administration's 1953 budget looked to *expenditures* of \$85.4 billion, *receipts* of \$71 billion (at present tax levels) and hence a *deficit* of \$14.4 billion. Mr. Truman has since asked for \$3 billion more for atomic weapons. Messrs. Taft and Eisenhower both declare that present deficits and high taxes are threatening U.S. solvency, destroying our liberty and leading us into socialism. Mr. Eisenhower says that since a cut of \$10 billion in spending won't reduce taxes, we should aim at a cut of \$30-40 billion. Senator Taft is somewhat more specific. A year ago he declared: "I have been figuring that we might have to have a total budget of \$75 billion" (University of Chicago Round Table, full text reprinted in *The Age of Danger*, Random House, 1952, pp. 271-281). On June 12 in New York, however, Mr. Taft said that "something like" \$20 billion "for all home stuff" (this is about the Administration's figure, incidentally) and \$40 billion "for the armed forces" would suffice. He did not mention foreign aid at all. These new Taft figures total \$60 billion, or \$15 billion less than the one he gave last year. Taft, in a word, would now reduce the Administration's \$65-billion military budget by \$25 billion, a 38-per-cent reduction. Moreover, Mr. Taft advocates greater reliance on naval and air power, the most expensive means of defense. Neither Senator Douglas, a hard-headed economizer, nor Senator Russell, perhaps the best-informed man in Congress on the armed services, can see how we can right now make very great cuts anywhere. So let's get down to particulars, gentlemen!

House passes OASI changes

In the face of continued condemnation by the American Medical Association of its permanent-disability feature, the House on June 17 passed the Doughton amendments to Old Age and Survivors Insurance. When the bill (H.R. 7800) was first put to a vote on May 19, it failed to muster the two-thirds majority required under the speed-up previously agreed to (AM. 5/31, p. 241). This unexpected defeat, by a 150-140 vote, resulted from the telegrams sent

to House members by Dr. Joseph S. Lawrence, head of AMA's Washington bureau. His message, reprinted in the *AMA Journal* for May 31, listed five objections to Section 3 of the bill. This provided that insured persons who become "permanently and totally disabled" before they reach the pension age of 65 could be relieved of the loss of ultimate benefits thus incurred. Like any insurance system, the bill provided for medical examination of those claiming such disability. Since OASI is directly under the Federal Security Administrator, he was authorized to provide for the medical examinations. The AMA demanded that this part of the bill be deleted, charging: "This is socialized medicine."

... the people speak

It has now transpired that Section 3 had been written by Rep. Robert W. Kean (R., N.J.). It had been unanimously approved by the committee. Although the section was substantially revised to meet the doctors' objections, the AMA House of Delegates on June 12 roundly condemned the revised version. The people who sorely need the modest increase in benefits and other liberalizations in OASI had meanwhile written their Congressmen to hurry up and pass the bill. They did: 360-22. The high-peaked Republican opposition of May 19 had almost completely melted away. The bill went to the Senate, where it may have rough sledding. One wonders whether the AMA, by overplaying its hand, may not end by incurring a compulsory system of national health insurance—through popular desperation.

Kremlin's focus on Britain

Though the diplomatic triple play recently engineered by the Kremlin—Gregory Zarubin to Washington, Alexander Panyushkin to Peiping, Andrei Gromyko to London—is undoubtedly a highly important development, its significance can only be guessed. Some observers thought it foreshadowed a step-up of the cold war. Others guessed just the opposite. Some figured that Moscow, desperate over the success of U. S. policy in Western Europe, might be readying a showdown over Germany that would in-

volve the risk of a shooting war. Others reckoned that war was the last thing in the Kremlin's mind, that the shift of ambassadors indicated instead a new emphasis on the peace campaign that would include an agreeable deal on Germany. A more obvious explanation of the shake-up is that Moscow is adopting a new tack in its persistent campaign to destroy NATO. With Pinay in power in Paris and M. Duclos, acting head of the French CP, in jail, France can no longer be considered the "weak sister" in the alliance. So Stalin may have decided to concentrate on Britain, where the continuing economic pinch adds point to the neutralist propaganda of Aneurin Bevan. In recent weeks the leader of Labor's left wing has been making undeniable progress in the party's councils. While he is still far from ousting the Attlee-Morrison leadership, he has gained enough support, especially among the trade unions, to force changes in policy. This became apparent when on June 12 the Labor party called for delay in ratifying the Bonn and Paris agreements and pledged itself to work for the admission of Communist China to the UN. It is a reasonable surmise that Gromyko is in London to encourage similar neutralist moves and, in general, to exploit every friction between Britain and the United States.

Bonn ratifications

By about June 21, the Senate Foreign Relations Committee was to have finished hearings on both the peace contract and the defense treaty that will weld Western Germany to the free West. President Truman has urged swift action by the Committee and by the Senate. High State Department and military figures have underlined need for such action. The Committee has laudably taken heed, though some Republicans are rather academically threatening to attach a rider that will limit the President's dispatch of more troops to Germany. Early U. S. ratification, nevertheless, seems assured. The pace is slower in Britain, where the left wing of the Labor party under Aneurin Bevan is vigorously urging delay in ratification until Four-Power talks have been held on German unification. France has caused considerable consternation, especially in Western Germany, by her June 11 backing of such Four-Power talks, though she had been at one with Britain and the United States in rejecting earlier Soviet proposals for them. The French are finding it hard to get used to the prospect of a strong Germany. At Bonn, Chancellor Adenauer ran into trouble when the upper house decided to debate the whole treaty system, instead of only portions of it, and the lower house refused to limit debate so that ratification could be won by mid-July. Later reports state that Adenauer is gaining confidence. The Socialists are now emphasizing the possibility of revision after ratification instead of a policy of nonratification. Chances are good for all necessary approvals by fall. In that event, the first German troops would be ready by mid-1953, and twelve German divisions would face Russia eighteen months later.

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Movies for children

Parents who are serious about their obligations have an especially tough job deciding what movies their children should be allowed to see. The English have hit upon an excellent solution. J. Arthur Rank, head of the celebrated studio that bears his name, made a survey of what youngsters were seeing in British theaters, and, in the words of A. F. Primrose, an English film executive now touring the United States in the interests of films for juveniles, "he found the situation appalling." Early in 1944 Mr. Rank therefore founded Children's Entertainment Films, the first movie company to concentrate on that field. Since then England has produced nearly two hundred children's films. The stories are simple, with lots of action. Fourteen different countries have been used as locations. Educationally and morally, it is simple common sense to provide the young with movie fare that suits their age. Parents would be relieved to know that the Bijou's bill this afternoon is a children's movie, one they don't have to check carefully with the Legion of Decency. The squirming hordes of young pop-corn addicts who seem to be under no parental check would also benefit. British experience has proved that children actually like children's movies. If Hollywood, besieged by competition from TV, is looking for something new to market, how about giving some serious thought to children's films?

Educational TV: time's running out

A news story in the *New York Times* for June 16 left the impression that no Catholic college has yet taken advantage of the 242 TV channels reserved for educational purposes. The April 13 "thaw" on new stations opened up this opportunity. According to the story, eleven individual colleges and universities (such as Ohio State, Illinois and Michigan) were "working on educational television applications," as were "groups" in Milwaukee, San Francisco, Chicago, Pittsburgh, St. Louis and Wichita. Not a single Catholic institution was named as working either independently or with the groups. A check-up with the Joint Committee on Educational Television, in Washington, D. C., however, revealed that Catholic institutions are conscious of the opportunity. Our informant singled out the University of Detroit, St. Louis University, Loyola University (Chicago) and Boston College as being in the van of those who are working in cooperation with other institutions to provide well-rounded educational programs. Such cooperation is necessary, because very few institutions (apart from the huge State universities) have funds enough to build and maintain a TV station of their own. Such cooperation, incidentally, is a splendid means for the Catholic school to play its proper role in community service. Other Catholic schools which may have hesitated to get into the educational TV swim might well consult those schools that have. The Federal Communications Commission will start processing applications July 1, and assigning channels a year hence.

BOLIVIA AND ECUADOR: NEW REGIMES

Two of the predominantly Indian nations of South America recently changed their governments, but in radically different ways. The Bolivians, on April 11, after sixty hours of furious fighting in the streets of La Paz that cost an estimated 3,000 dead and 5,000 wounded, threw out the military junta of Hugo Ballivián which had ruled the country since May, 1951. In Ecuador, under the steadying influence of President Galo Plaza, a comparatively quiet and orderly election for president was held on June 1.

In Bolivia the new leader is Victor Paz Estenssoro, returned from exile in Buenos Aires. He is head of the Movimiento Nacionalista Revolucionario, the miners' party, which advocates the nationalization of Bolivia's rich foreign-owned tin mines, Patiño (American), Hochschild (Chilean) and Aramayo (Swiss and British). Tin represents about 75 per cent of Bolivia's exports. Moreover, Bolivia provides two-thirds of our tin imports and about one-fifth of the world supply.

Because of a dispute over price between Bolivian representatives and the U. S. Reconstruction Finance Corporation, which has charge of all tin purchases for this country, no tin has been shipped to the United States since last October. The revolution is said to reflect the resulting economic crisis. Juan Lechín, head of 40,000 Bolivian miners and now Minister of Mines and Petroleum, is pressing hard for nationalization. A labor-government committee is studying the problem. The first step was taken on June 3 when the Government made itself sole agent for all foreign sales of ore.

There is considerable speculation as to the true character of the Estenssoro regime. Communist infiltration is charged, and certainly nationalization of tin has long been a Communist plan. On the other hand, the Peronista pattern is strongly evident. On April 17, *La Razón*, largest Bolivian paper, was closed by mob action. The Government refused to provide police protection, charging that the paper was the organ of the tin interests and hostile to the Bolivian people. With 10,000 civilians armed with rifles and machine guns recently furnished them for revolutionary purposes, it seems that anything can happen in Bolivia.

In Ecuador, José María Velasco Ibarra, one of three presidential candidates calling themselves Liberals, has been elected. He claims no alliance with any party; yet he received the support of the Mayor of Guayaquil, Carlos Guevara Moreno, who heads a group considered totalitarian and violently anti-Marxist, and of "Arne," a youth movement of nationalist tendencies. What course President-elect Velasco will follow will not be certain before he takes office on September 1. Meanwhile, the retiring president, Galo Plaza, whose candidate was defeated, keeps on trying to persuade dissident groups to accept the popular mandate.

PAUL S. LIETZ

Dr. Lietz is associate professor of history at Loyola University, Chicago.

WASHINGTON FRONT

Random hot-weather observations:

Payless payday. Several thousand Federal employees, including those in the Post Office Department, had to go without their pay last payday. This has become an almost yearly happening. The reason: Congress dawdled along on the omnibus deficiency appropriation bill until it was too late, and then wrangled for six weeks over a Senate rider to the effect that none of this money was to be used to pay salaries of anybody administering the steel industry under seizure. The result: a lot of innocent people, most of them making weekly payments on instalment purchases, were at least temporarily hurt.

Deficiency. The ordinary citizen may be inclined to ask why it is always necessary, just before the end of the fiscal year, to pass a multi-hundred-million-dollar bill to enable Government agencies to scrape by. The temptation is to blame the agencies for spending too much and too soon and then coming hat in hand to ask for money to meet the deficiency. This may happen, but not often. If it did, somebody would lose his head. The cause lies rather in Congress. A Representative recently let the cat out of the bag. On being told that cuts in the budget would cripple some agencies, he replied: "Oh well, we can always make that up later in the deficiency bill. Meanwhile, it looks better this way to the public." This is a vicious circle. Agency heads, knowing Congress will bail them out, do not always ask for all they need.

Police. The Senate District crime investigating committee has done a useful if distressing job in uncovering tie-ups between high-ranking police officers in the District and underworld criminals, especially gamblers and dope-peddlers. Its method was ingenious. Instead of a futile search for extra-legal income (which is usually in cash), its agents made a meticulous survey of department stores, automobile agencies, etc., and confronted four high-ranking officers with evidence showing they had spent sums running into five figures over and above their known salaries. The climax came when the committee called in the Chief of Police himself, recently retired, and showed him he had spent at least \$17,000 beyond his salary. He refused to answer questions "on constitutional grounds"—which, he explained, meant he did not have to testify against himself.

Primary. Democrats in Washington were treated last week to an old-time election campaign, an unusual experience for voteless Capital dwellers. Ke-fauver and Harriman, in a hot fight for the six delegate-votes to the Democratic Convention, campaigned actively in person. Mr. Harriman, who advocates a compulsory FEPC, won by a 4-1 margin in this segregated city.

WILFRID PARSONS

UNDERSCORINGS

Walter Springs, a Negro student from Regis College, Denver, Colo., died a victim of race prejudice while in the armed forces. His classmates at Regis recently decided to perpetuate his memory with a scholarship, the "Walter Springs Memorial Scholarship," which each year will take care of one Negro student and one white student at Regis, "supplying each with books, tuition, board and room, and whatever other expenses are necessary."

► Holy Cross Parish, St. Louis, Mo., has long been famous for its liturgical life, directed by Msgr. Martin B. Hellriegel, the pastor. A new book, published by Pio Decimo Press, Box 53, Baden Station, St. Louis 15, Mo., surveys the effect of the liturgical apostolate on the parishioners. *Liturgy at Holy Cross in Church and School*, by Sr. Mary Gabriel Burke, O.S.F., sells at \$1 (paper) and \$2 (cloth).

► The Milwaukee *Journal* for June 1 reports a "crack-down" against a "Romanist" group in the student body of Nashotah House, famed Episcopalian seminary near Delafield, Wis. According to Bishop Benjamin Ivins, seminary board president, "There was a group of students that was tending absolutely toward Romanism." Differences between Dean William H. Nes and the students culminated in the dean's resignation on May 1. One week later, the seminary board announced the dismissal of Rev. Everett B. Bosshard, a theology professor. A student petition for his reinstatement was rejected.

► The Friendship Houses, Catholic interracial centers, will offer their 7th annual summer workshops during July and August. Dates and locations: July 20-26, Aug. 4-9, Aug. 17-23 at Maria Laach Farms, Burnley, Va.; Aug. 10-16 and Aug. 24-30 at Blessed Martin Farm, Montgomery, N. Y.; Aug. 17-24, at Childerley Farm, Wheeling, Ill.

► NC reports that the British Government has decided that the territorial titles of Catholic Bishops in England must remain legally unrecognized. The Home Secretary, Sir David Maxwell Fyfe, refused a request by a Catholic Member of Parliament to introduce legislation to repeal the Ecclesiastical Titles Act of 1870, which denies legal standing to Catholic ecclesiastical titles.

► On June 6 died Most Rev. Thomas J. Walsh, 78, Archbishop of Newark, N. J. A bishop or archbishop in New Jersey for 34 years, Archbishop Walsh was the first metropolitan of the ecclesiastical province erected in that State in 1937. As Bishop of Trenton for ten years he more than doubled the number of parochial elementary- and high-school pupils. In Newark, to which he came in 1928, he built some 50 churches, 23 rectories, 25 convents, 32 elementary schools and 11 high schools. R.I.P.

R.V.L.

States' rights—or wrongs?

Every candidate for the Presidential nomination has had the question of a Federal Fair Employment Practices Commission put to him squarely. Our people realize that well over a billion humans in Asia, Africa and the Middle and Near East are watching our every move on the question of racial discrimination.

In 1948 the Democratic platform committee reported out a "safe" plank on civil rights. By a vote of 651½ to 582½ the convention substituted for this plank the straightforward minority report identified with then Mayor, now Senator, Hubert H. Humphrey. It called for congressional action to guarantee

... the right of full and equal political participation, the right to equal opportunity of employment, the right to security of persons, and the right of equal treatment in the service and defense of our Nation.

Today's Democratic contenders are likewise split on FEPC: Averell Harriman alone is for a compulsory commission. Senator Kefauver opposes compulsion but will accept the decision of the convention. Senator Russell has not even accepted the *principle* of non-discrimination. He invokes "free enterprise" to defend present discriminatory practices, but would favor compulsion to settle major labor-management disputes, "where the whole country has a vested interest." Surely America has at least as much interest in non-discrimination, so this just doesn't add up.

The Republicans, in 1944, accepted without dissent Senator Taft's plank favoring a purely investigative FEPC. In 1948, again without dissent, they accepted Senator Lodge's much stronger civil-rights plank:

... We favor the enactment and just enforcement of such Federal legislation as may be necessary to maintain this right [of "equal opportunity to work," etc.] at all times in every part of this republic.

Of the leading Republican contenders today, only Governor Warren seems ready to do "whatever may be necessary" to abolish racism in hiring practices.

Unquestionably, the FEPC issue has become political bait, on both sides. Nevertheless, underlying the political issue is a grave moral issue. Barring American citizens, or any human beings, from the chance of earning a decent livelihood merely because of the color of their skin is a very serious injustice, an arbitrary denial of a basic natural right.

We have no quarrel whatsoever with those who *sincerely* want only to give the States more time to right this wrong. We do not care what particular methods they use to right it. The question is: how many States really have any serious intention of ever righting it? Only eleven of them have adopted any sort of FEPC, compulsory or voluntary. None of the rest has adopted nondiscrimination even as a matter of public policy. They are allowing citizens of the United States to be kept in economic thralldom for racist reasons.

EDITORIALS

If the States come clean on this issue, so much the better. If they don't, how long do they expect the Federal Government to tolerate racism practised against U. S. citizens in laggard States? Are "States' rights" merely a cloak for "States' wrongs"? That's the issue, and only the States can produce the answer.

Open the American market

By the end of June the United States will have distributed in foreign aid approximately \$40 billion since 1945. Of this enormous sum all but \$11 billion was in the form of outright grants; and of the \$11 billion in loans, it is a safe assumption that not all will be repaid. In the fiscal year beginning July 1, the United States will distribute among its allies, under the Mutual Assistance and Point-4 programs, another \$6.4 billion. How much more we shall have to give in years to come will, of course, largely depend on developments in Soviet Russia. That much the American people have come to understand.

What is not so well understood is that the amount of money we provide to our allies over the next few years does not entirely depend on the Kremlin's policies. It depends partly on policies we ourselves adopt. In order to strengthen their economies and rebuild their military forces, our allies need goods which can be obtained only in the United States. This means that they must somehow come by many more dollars than they now possess. In the final analysis there are only two ways in which they can obtain the necessary dollars. Either they must earn them by selling goods in the American market, or they must continue to receive grants from Uncle Sam.

On a number of occasions our European friends have made it clear that they would prefer, as far as possible, to earn their own way. To make this possible they want us to lower our tariffs, cut the red-tape in our customs offices and, in general, live up to our announced intentions of freeing the clogged channels of international trade.

The disconcerting thing is that a good many of our farm and business groups do not wish our foreign friends to earn their own way. They want to raise tariffs, not lower them; to reduce imports, not expand them. To the charge that such a policy compounds the necessity for continued grants, they answer that we ought, quite simply, to abandon the rest of the world to its own devices.

That is obviously no answer. For one thing, economic isolationism would doom the defensive alliance

against communism. For another, it would endanger our own economy. Do the protectionists realize, as Walter Lippmann pointed out on June 16, that last year we exported half our wheat crop, a third of our cotton crop and a quarter of our tobacco crop? Do they appreciate what it would mean to American business and agriculture to lose their foreign markets? Don't they see that, unless we are going to subsidize our foreign customers, we cannot continue to export unless we import? We must make a choice.

Of Jews and Christians

Rabbi Morris N. Kertzer does a fine job in *Look* magazine for June 17 by helping to "get the record straight" on Judaism in America. National president of the Jewish Chaplains Association of the Armed Forces and a Bronze Star veteran, a man of culture, learning and abundant good will, he is a distinguished spokesman for his cause. His theme is: "What is a Jew?" To find a single definition of a Jew, he says, is difficult. "Judaism," he explains, "is a way of life," so he meets the vexatious query by simply describing some of Judaism's principal tenets and practices.

Dr. Kertzer does well to emphasize the points of agreement between Jews and Christians, such as belief in the Fatherhood of God, the sanctity of the Ten Commandments, the pursuit of peace and the hatred of war, "and, above all, in the imperishable nature of man's soul."

He likewise frankly declares where we differ, and lists some main Jewish items of dissent. "Jews do not accept the divinity of Jesus . . . Jews also cannot accept the principle of the Incarnation . . . Judaism does not accept the doctrine of original sin." This candor is all to the good, since there can be no genuine understanding between people of various religious bodies unless they know where they differ as well as where they agree. The record might have been better set straight all around, however, if the author had not created a possible misunderstanding of Christian views while he was accurately expressing his own dissent. Four such instances are noticeable.

1. *Charity.* "To the devout Jew there is no such thing as 'charity.' According to the ancient rabbis: 'We are required to feed the poor of the gentiles as well as our Jewish brethren . . . ' No one is exempt from obligations to his fellow-men." Christian charity, or love of one's fellow-man, is also obligatory, often under pain of sin, so where is the difference here?

2. *Incarnation.* Jews cannot accept the idea of "God becoming flesh. It is a cardinal tenet of our faith that God is purely spiritual; He admits of no human attributes." For the Christian, too, "God is a pure spirit." Through the Incarnation God became man without ceasing to be "a pure spirit."

3. *Salvation.* Jews cannot accept "the idea of salvation through Christ. It is our belief that every man is responsible for his own salvation." The Christian knows that every man is responsible for his own salva-

tion, but that he cannot save himself. Salvation comes from God through grace (which the Rabbi does not discuss) and grace comes through Christ.

4. *Original sin.* Judaism does not accept this doctrine. "Nor do we consider our bodies and their appetites as sinful. We look upon them as natural functions of life itself, for God created them." Christianity does not consider our natural appetites sinful in themselves. Sin lies in their abuse—their use for purposes other than those for which God created them. Original sin weakened man's power of self-control, but it did not make his body "sinful."

Differences can certainly be expressed without even a slight distortion of the other man's point of view. Rabbi Kertzer, with his great honesty and earnestness, would seem to be the sort of scholar who would be anxious to represent Christian doctrine accurately.

Cardinal von Faulhaber

The death, on June 13, of Michael Cardinal von Faulhaber, aged 83, Archbishop of Munich and Freising, promptly evoked expressions of sorrow from U. S. Catholic spokesmen. Over the Voice of America they told the German people of our great admiration for this champion of human freedom. Both before and during World War II he stood up bravely for Christian principles against the tyrannical paganism and anti-Semitism of Hitler and his Nazi henchmen.

The tragic events of these past dozen years add deeper meaning to Cardinal Faulhaber's indictment of Hitler, contained in his pastoral letter of April, 1940. Wherever, he said, the natural law is denied or rejected,

darkness descends upon the world, moral values and standards are overturned and broken. . . . Everyone may work for the glory of his country and promote its legitimate interests, but no patriotism may close its eyes to the universality of Christian charity.

Of all his utterances, that which will undoubtedly live longest is the sermon he preached in Munich Cathedral on New Year's Eve, 1941. To Hitler's insistent question: "Will you leave the Church or will you give up your post?" the Archbishop replied:

First: *I will not leave the Church! I will not be deluded by catchwords [Church taxation—internationalism—political Catholicism].*

Secondly: *I will not leave the Church. I am not to be compelled by penal legislation.*

Thirdly: *I will not leave the Church, for I will not suffer my light to be obscured . . . we must preserve from obscurity the light of the Church's doctrines; the Most Holy Sacrament of the Altar, the Holy Sacrifice of the Mass . . .*

Cardinal Faulhaber's habitual frankness, courage and kindly spirit of charity gained even wider circles of respect during the trying postwar days and marked his dealings with the Allied Occupation forces. His was indeed a heaven-sent light that no weight of age, no powers of hate, could succeed in darkening.

Safety in the coal mines

Robert F. Drinan

(Though the Senate has long since approved the Neely bill, a companion measure has been stalled in the House Education and Labor Committee for over two months. Chairman Graham Barden (D., N. C.), who seems no more concerned about the safety of coal miners than he was over the welfare of Catholic school children, is responsible for this delay. Last week Mr. Barden again attempted to delay action on the bill, arguing that further hearings were necessary. Since a subcommittee completed intensive hearings more than two months ago, that was more than his colleagues could stand. Under the leadership of Rep. Cleveland Bailey (D., W. Va.), they revolted and voted 9 to 5 to terminate hearings. That paved the way for action before Congress adjourns. Ed.)

MANY READERS WILL RECALL the coal-mine explosion on December 21, 1951 in West Frankfort, Ill. That one explosion killed 119 miners. It was the nation's worst mine disaster in almost a quarter of a century. But very few are aware that since the West Frankfort disaster over twice that number of fatalities have taken place in coal mines.

Although 1952 promises to be relatively one of the safest years on record, 221 coal miners lost their lives in mine accidents during the first four months of this year.

The West Frankfort calamity jolted Congress into action on the question of safety in the coal mines. In January and February of this year it held hearings on bills which would add strict enforcement powers to the right of mine inspection given to the U. S. Bureau of Mines by the 1941 Federal Mine Safety Code. The Senate has already passed S. 1310, introduced by Sen. Matthew M. Neely (D., W. Va.). His State employs about one-fifth of the nation's 500,000 coal miners. Companion measures introduced by Reps. Melvin Price (D., Ill.) and Samuel McConnell (R., Pa.) await enactment by the House. President Truman has recently again urged Congress to act on this question this year. Prospects of such action are very promising.

BLOOD ON OUR COAL

The congressional hearings this winter brought out once again the appalling record of disaster in the nation's coal mines. Statistics from the U. S. Bureau of Mines show that during the last fifty years 98,344 American coal miners lost their lives in mine accidents. This is the equivalent of a West Frankfort disaster with its toll of 119 lives occurring every seventeen working days for the past fifty years. That is an

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average rate of seven deaths on every single working day in our mines, the highest death-rate of any country in the whole world. The average loss of life for the last twenty years, during which our safety record has been improving, is still 4.94 for every working day.

Congress first took action on safety in the mines in 1910 by the creation of the U. S. Bureau of Mines. By means of research and accident-prevention courses that agency has won for itself the reputation of being probably the best agency of its kind in the world. Until 1941 the Bureau of Mines had no authorization to enter or to report on any mine without the permission of the owner. The safety of coal miners was exclusively the task of the 29 coal-mining States with their complex and confusing variety of laws.

Shocked by the fact that some 12,000 men perished in the coal mines during the 'thirties (1,388 in 1940 alone), Congress in 1941 enacted the Federal Mine Safety Code. This act empowered Federal officials to inspect all coal mines and to report on their safety. But the act conferred no power to enforce compliance with Federal safety standards.

Federal intervention was responsible for some improvement in the safety record during the early 'forties. But the inability to enforce compliance, or even to discover the degree of compliance, was obviously a serious handicap to the work of Federal officials.

The explosion which killed 111 miners in Centralia, Illinois, in 1947 again rocked Congress into action. Following this disaster, Congress enacted a weak amendment to the Federal Mine Safety Code requesting State mining agencies to report the extent of their compliance with Federal recommendations. Although the law omitted penal sanctions and was allowed to lapse after one year, it resulted in some improvement in mine safety through a greater degree of compliance with Federal standards. During this year 17 States cooperated fully with Federal recommendations, two cooperated partially but seven, including Pennsylvania with its vast coal mining industry, failed to cooperate at all. The work of the U. S. Bureau of Mines was at least in part responsible for the achievement of new all-time mine-safety records in 1949 and 1950. Deaths were reduced to 585 and 642, respectively, in those two years. The tragic explosion at West Frankfort last Christmas, however, brought mine casualties for 1951 up to 790.

It was this record of mine disasters which Congress reviewed in hearings last winter. Four principal groups were heard from: the operators of the mines, the State

mining bureaus, the United Mine Workers (represented by John L. Lewis) and officials of the U. S. Bureau of Mines.

FEDERAL ENFORCEMENT POWERS

Most of the mine operators took their usual position that safety in the mines is steadily improving and that this progress would be retarded by Federal intervention. The operators contended that Federal control in this field would violate States' rights. This argument did not impress Senator Taft, who announced that he was for stronger Federal legislation. A segment of the mine operators admitted for the first time that Federal enforcement powers in the U. S. Bureau of Mines might be desirable, provided that adequate safeguards against arbitrary action were written into the law. All mine operators, whether they would approve of new Federal powers or not, insisted that the proposed law spell out in some detail the meaning of the "imminent" threat to life which, in the Neely-Price law, would authorize the closing of a mine.

Various officials of the State mining bureaus opposed the granting of power to the U. S. Bureau of Mines to enforce compliance with Federal standards. Mining conditions in the several States, said these officials, are much too varied to be controlled by one Federal law. However much local progress these spokesmen could demonstrate, they could not explain away the fact that the States have not satisfactorily reduced the rate of fatal and nonfatal mine disasters, a rate which, per man-hours worked, continues to be worse than that of any nation in the world.

Both House and Senate heard the eloquent Mr. Lewis reiterate the long-time policy of the United Mine Workers to give complete enforcement power to the U. S. Bureau of Mines. While not always restrained in his language, Mr. Lewis none the less revealed a record of man's inhumanity to man which is nothing less than appalling. He showed with credible evidence that State mine agencies are often dominated by political influences, that State enforcement procedures are unconscionably weak, that the facts and history of safety in the mines prove beyond dispute that the States are unable—for whatever reasons—to handle the problem.

Mr. Lewis related some of the little-known contributions of the UMW to increased safety in the mines. While doing so he recorded the facts of a lawsuit which has slowed up UMW's safety program. Since 1946 UMW's contracts have provided that coal miners may refuse to work if a competent committee of their own members deems a mine to be unsafe. Some months ago a miners' safety committee in Blackwood, Va., protested conditions in a local mine and enumerated forty violations of the Federal Safety Code. One of the members of the committee was discharged when he refused to work, and the rest of the men quit in retaliation. A Taft-Hartley injunction sent the men back to the mines. The management sued the UMW, again under Taft-Hartley, for \$750,000 damages

claimed to have resulted from the allegedly unauthorized walkout. The question of the validity of this suit aside, the fact is that, pending its outcome, the UMW is using a good deal of caution about the employment of the safety provision in its contracts.

The officials of the U. S. Bureau of Mines brought before the Congress not a little technical testimony on the chemical and mechanical causes of mine disaster—the presence of methane gas, ignitable coal dust, dangerously weak mine roofs, and so on. In such matters the nonexpert must simply accept the authority of the professionals. It was noticeable in the congressional hearings that representatives of management, labor and the State mining agencies manifested the highest respect for the professional competence of the experts of the U. S. Bureau of Mines. These men showed that about half of the nation's mines are not now in compliance with Federal safety standards. They likewise made it clear that virtually all the major mine disasters in recent times have been preceded by an explicit and solemn warning by Federal authorities that the mine in question was not safe. On being pressed as to how many mines in the nation are now so dangerous that they would be closed under the new law, Government spokesmen declined to specify the number but insisted that every right of the mine operators which is not inconsistent with the safety of the miners would be respected.

CASE FOR FEDERAL ENFORCEMENT

The weight of congressional opinion, the majority of the newspapers and large segments of public opinion appear to be in favor of tightening Federal laws on safety in the mines. Indeed, in view of the overwhelmingly favorable voice vote in the Senate for the Neely Bill, the only question seems to be, not whether Federal intervention is justified, but to what limits such intervention should be extended. It is this latter problem which the House discussed in recent additional hearings. The mine operators have claimed that Federal action in closing a mine might deprive them of their property for long periods. The bill introduced by Rep. McConnell is designed to prevent such deprivation. It proposes a Board of Review in the Bureau of Mines to which owners may appeal from Federal inspectors' recommendations. Such a Board of Review would to a certain extent meet the demand of some operators that they have the right to a Federal injunction to reopen their mines pending complete review of the case.

The strengthening of Federal control over safety in the nation's coal mines, which now seems inevitable, is the natural result of the States' abdication of responsibility over a long period of time. It is another example, if such be needed, that Federal power will grow in the same proportion that individuals and States refuse to assume their obligations.

If Congress fails to pass the Federal mine-safety bill this session, it may be inviting another stormy chapter in labor-management negotiation in the coal

industry. Mr. Lewis has been free since February 1 to give notice of contract termination. If he fails to achieve the protection he now seeks through new Federal legislation, he will almost certainly seek this protection through collective bargaining. The pension and welfare fund of the UMW now receives thirty cents on every ton of coal mined by union members. Recent events have shown this sum to be inadequate to cover all desirable benefits. If Congress needs more motivation for action on the Federal Mine Safety Act than the welfare of the miners, it might contemplate the fact that another coal strike would bring comfort to no one this side of the Iron Curtain.

French dilemma in North Africa

Vincent S. Kearney

TWICE SINCE LAST DECEMBER French protectorates, first Morocco, then Tunisia, have appealed to the UN against French rule in North Africa. Twice France succeeded in dodging a formal Security Council debate on the merits of the case on the ground that French "domestic" policy was not the business of the world organization. On both occasions France was able to evade the issue through American and British support in the voting.

UN power politics, however, has far from settled the problem of North Africa. Unrest continues. There is bitterness throughout the Arab world. Sooner or later the allies of France must decide how far they can sympathize with French policy and whether there are limits beyond which they cannot give it their unconditional support.

It is perhaps unfair to level a ruthless barrage of criticism at the French Government because of its policy in North Africa. France faces a unique problem in Tunisia and Morocco, one that bears an analogy to the complex dilemma which once troubled Britain in Palestine. There the British Government was buffeted from two directions by separate and distinct communities each of which pressed insistent and conflicting demands on the colonial Power. A similar situation exists in North Africa. The ultimate solution will call for a maximum of skilful statesmanship.

About a million and a half Europeans have made their homes in North Africa. No mere settlers who look with longing to the day of their return to the motherland, these Frenchmen have struck deep and lasting political, economic and social roots in Morocco,

Tunisia and Algeria. They are the scions of families who constructed the modern fabric of North Africa with French money and French blood. At the same time the proximity of the Barbary Coast to Europe keeps strong the economic and political ties binding them to their ancestral home across the Mediterranean. This situation has produced a new breed of Frenchman. In conversation the educated Moslem refers to *le colon*, the permanent French resident in North Africa, as opposed to *le Français de France*, the Frenchman whose roots are in France rather than Africa, a distinction never made so pointedly in the early days of French colonization in North Africa.

The *colon* sees himself endowed with a twofold citizenship. Because of his privileged political and economic position there, he bears allegiance to North Africa as well as to the country of his fathers. He will willingly give up neither of them. Yet he must make a decision one way or the other, if Tunisia and Morocco are to be self-governing.

But if closeness to Europe has produced a race of die-hard, self-interested settlers in North Africa, it has also fostered unusual traits in the indigenous population. Many of the Arabs and Berbers know metropolitan France and have been magnetized by its attractions. The attraction is greatest in Algeria, where the French colonial policy of assimilation has had its greatest success. In Tunisia the pull exerts less force because an Arab élite has preserved the Islamic heritage. The drawing power of France is weakest in Morocco, where the native population tends to be isolationist and less tractable. Nevertheless, all three countries have a marked affection for France. They recognize that a continued Franco-Arab relationship of some sort is best for the future of North Africa.

Yet the Arabs feel a strong pull in another direction. They have a heritage of their own and naturally turn toward Islam and the independent nations of the Middle East as exemplars of its fullest expression. The year-old sovereign nation of Libya, a country which won its independence under UN auspices and which the Arabs feel is less able to govern itself than any of the North African protectorates, is a particularly annoying thorn in their sides. The Sudan seems on the eve of independence. Once it assumes self-government, the North African Arabs will be the only important group of Moslems still under the direct administration of a European Power.

Other factors strengthen the counter-pull working against France. Educated North African Arabs have been intellectually nourished on a French diet of liberty and equality. They are acutely aware that the French have not been practising in their politics what they have been preaching in their schools, and they deeply resent this glaring inconsistency. Secondly, there is a growing Arab proletariat which is increasingly conscious of social and economic inequality. Finally, the Arab birth rate is one of the highest in the world. As the native population grows, pressure on jobs and land increases. Resentment against European

Fr. Kearney, S.J., associate editor of AMERICA, spent two years (1939-41) in Cairo. He wrote "The Middle East: who is to blame?" in our February 16 issue.

employees competing with Arabs for the same jobs continually deepens.

France must therefore meet obligations to two distinct communities in North Africa. One is composed of Frenchmen whose security is thought to depend on the retention of firm political links with Paris. The other is composed of Arabs bent on expressing their individuality by cutting some, if not all, of the strands binding their fortunes to France. The situation has not yet reached a climax. Not all North Africans are agreed on how many of the strands should be cut. Yet France will not solve the problem by continuing her present policy. She has been trying to keep both groups at bay by giving in now to one faction, now to the other, like the swing of the pendulum on grandfather's clock.

Nor are all Frenchmen of one mind on how France might best cope with this situation. Most of the die-hard *colons* think that business can go on as usual as long as a few Arab nationalist leaders are kept in exile and there is sufficient military force available to stamp out vociferous and at times violent opposition. Blinded by self-interest, they cannot see that such methods do not repress today's ardent nationalism. A few take a hopeless view. They fear for the future of a European minority in North Africa and are ready to pack bag and baggage for the short trip back to France or the much longer one to French Canada.

Others, certain *Français de France* who have no personal stake in North Africa and a small far-sighted group of *colons*, are willing to face facts. They realize that France has categorically promised self-government to the protectorates and that sooner or later that promise must be kept. (Analyses of the extent to which France has failed to prepare the North African colonies for self-government and of the factors that complicate its endeavors will be presented in subsequent articles.)

Pommeled alike by both Arab and *colon*, the French Government is in an unenviable position. On May 16 the U. S. State Department began to harry French policy-makers, warning them that in default of progress toward home rule in North Africa, the United States would support Arab demands for a UN hearing. The French retorted just as sharply by reiterating their argument that the problem of Tunisia was an internal affair, the concern of France alone.

This attitude on the part of France has therefore presented the United States, too, with an embarrassing dilemma: should we support Tunisia and jeopardize the NATO organization in Europe or support France and thus alienate the Arabs? This is the kind of complex moral problem U. S. policy-makers often must decide. Which is the lesser of the two evils? One could hazard the guess that, as seen in Washington, the *immediate* imperative is to forward the build-up of NATO and the defense of Europe and that to pursue this objective we must avoid for the present taking any action which might imperil French cooperation.

Perhaps the best we can do is to try to persuade the Arabs that their genuine long-range interests first re-

quire the establishment of a system of security which will prevent them, along with Europe, from being gobbled up by the Russian bear. At the same time we ought to try to persuade the French that *their* long-range interests, as well as the demands of justice, require a more cooperative attitude toward the Arabs, beginning now. Present tensions, in truth, will harm both and must be mitigated.

Shanghai's Catholics stand up to the Reds

Albert O'Hara

IN THE LATE 1930's there appeared a sensational book by C. E. Miller called *Shanghai, the Paradise of Adventurers*. Its author was a disgruntled foreign diplomat who had spun such a skilful web of fact and fancy that it fascinated even fair-minded, common-sense readers. Nothing so piques human curiosity as half-truths colored with the breath of scandal. This author took the faults and foibles of diplomats, professional men, missionaries and businessmen, dipped them in the dye of his own imagination, and then held them up for all the world to see. His implication, if not accusation, was that all missionaries came to China to enrich themselves and live comfortably at the expense of the Chinese. The Chinese, on their part, accepted Christianity only for the sake of the material aid and prestige that it brought them.

I am sorry to say that this same attitude pervaded the thoughts and judgments of a goodly number of the foreign population of Shanghai. I myself have been told in all seriousness by an American doctor that we were wasting our time, that the Chinese would never really accept Catholicism or any other religion, that in time of crisis we would see how the so-called converts would desert us. Perhaps the mentality of those who were in Shanghai only for financial profit explains why they could not understand how either the missionaries or the Chinese could have any higher motives. The loyalty of the Catholic and the Protestant Chinese during the Japanese occupation they explained as motivated by the hope of advantage after an Allied victory.

Then came the "liberation," or Communist occupation. Businessmen seemed to think: "Now the truth will out. Religion will go by the board. But we can do business, for every man, and especially the Chinese, will compromise for the sake of profit." They thought they would outlast the missionaries. The Communists took a bit of time to consolidate their occupation and

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gain information. They then began the "big squeeze on religion" on a nation-wide scale. Propaganda and psychological approach were so skilful that in many places Catholic and Protestant alike fell into the Communist trap. Protestants found the road wide and easy. They switched to a National Church. They repudiated and even excommunicated those who had given years of their lives to building up schools, hospitals and churches that rivaled the best in other countries. Catholics, after some first false steps and some defections, awakened to the fact that the National Church meant schism, the limb cut from the tree, the branch from the vine, fit for "nothing but the fire." Retractions and repudiations that required heroism began to stiffen the sagging line.

In Shanghai, the National Reformed Church failed to take hold. Foreign observers thought perhaps that the 40,000 or more Catholics were too small a part of the city's 4 million population to be worth serious Communist efforts. A few priests were hustled off to jail, others were reviled in the papers, some were expelled. Finally, all the approved methods were readied for the attack. Meetings were called, the best speakers were put forward to discredit religion, morality, the work of the Catholic schools, hospitals, orphanages and charitable works. Indoctrination courses were forced on all.

THE CATHOLICS ARE READY

But Shanghai's Catholics include well-trained university students, boys of the Blessed Virgin's Sodality and girls of the Legion of Mary, young Chinese secular priests on fire with zeal tempered by intellectual training and a generation of young Chinese Jesuits of whom their world-wide order can well be proud. The Communists found themselves out-manuevered and out-argued. They were laughed out of meetings on all sides by the diplomatic, well-trained students and priests.

Among the most successful was the Chinese Jesuit Rector of Zikawei's Catholic High School, Rev. Bede Tsang, S.J. A capable and affable young man, who held a doctorate in literature from the Sorbonne of Paris, his counsel and advice strengthened the clergy, his speeches encouraged and cheered the Catholics, and his skilful, intelligent arguments shot the Communists' sophisms so full of holes that in confusion they left the meetings they themselves had called.

The Communists sought new means of attack. Laborers who had been fired from Catholic institutions, seminarians who were found unfit and dismissed, any malcontents, any who were wavering in their faith, Catholics who had collaborated with the Japanese, all of these were gathered together either by promises of power or threats of persecution and torture to try again to form a Reformed Church. Chinese Catholics prepared themselves by prayer and discussion for the coming storm. Sermons on pertinent subjects were given in Shanghai's churches by well-trained Chinese priests. Attendance was greater than it had ever been

before; congregations manifested both genuine fervor and sincere interest. Many lax Catholics came back to the practice of their faith, new converts were made in the face of persecution and ordinary Catholics became fervent.

Angered by this failure of well-tried methods, the Communists suddenly arrested the principals of the four leading Catholic boys' high schools in Shanghai. Among these was Fr. Bede Tsang. First reports were that the prisoners were being well treated. The suspicion was that the Communists hoped to persuade these men to head the Reformed or "Progressive" Church that they were trying to form. Months dragged on with no other news of the prisoners. Propaganda attacks on the Legion of Mary were stepped up to white heat. Then some of the priests connected with Legion of Mary work were seized—as usual, at midnight—and forced into faked poses for photographers supposed to be taking pictures of a compromising nature.

PERSECUTION BACKFIRES

At this point the Communists made their biggest mistake. In their efforts, by electrical torture and exposure to cold or starvation, to make Father Tsang accede to their requests, they caused his death. The story of Father Tsang's heroic death and the great spontaneous outburst, among Shanghai's Catholics, of veneration for him as a martyr, have been told in AMERICA for March 22 of this year.

The mayor of Shanghai, alarmed at the turn of events, called in the Bishop, Msgr. Kiong, and a number of the Chinese priests. After accusing them of sabotaging the work of the Government and failing to cooperate with the Reformed Church, he asked them what they had to say in their defense. A young Chinese priest rose and pointed out that they had not broken any of the laws and, that since they supposedly enjoyed religious freedom they were within their rights in being faithful to the true Church. Furthermore, they were prepared to remain faithful to God and His Church unto death, if that is what the Communists' threats meant. The mayor then asked the Bishop what he had to say. The Bishop replied briefly that his ideas had been well expressed by this young priest and that he would defend that position with his life. He ended: "Here is my life now. If you want it, take it." The mayor got up and walked out in silence and embarrassment.

News has recently leaked out of Shanghai that the diehard businessmen who have stayed on there are no longer grudging but generous and sincere in their admiration of the Shanghai Catholics. They had expected the Catholics to switch over to the Communists under pressure; but they saw with their own eyes faith and heroism worthy of Catholics in any country and any age. The fight is not over, however, there is only a lull in the attack. We, their fellow members of the Mystical Body of Christ, should redouble our prayers and sacrifices that the members of the Church in China be given the grace and courage to fight on to the end.

"The barbarians are within the gates"

Harold C. Gardiner

The title above is the conclusion Ben Ray Redman reaches from a study of new trends in the American whodunit. The results of Mr. Redman's researches were published in the *Saturday Review of Literature* for May 31, under the title "Decline and Fall of the Whodunit." They deserve the serious consideration of all who are concerned with the culture of this country and especially with the role reading has to play in developing or polluting that culture. Almost simultaneously, a high-flown study of the whodunit, "Murder for the Millions," appeared in the May issue of *Town & Country* from the pen of Charles J. Rolo. Its implications are not so serious, but serious enough to merit consideration.

Mr. Redman begins with a brief résumé of how the detective story started, how it attracted writers of real talent and how, by a kind of common consent, those who were respectable came to observe certain rules. These rules were that violence and cruelty were not exploited for their own sake, that there had to be at "least as much detection as crime," that the solution should never be just blundered into, that romantic involvement of the detective was to be frowned on, and that the sleuth should do his work with his brains.

WRITERS WAIVE THE RULES

What has happened to these rules of the game? They have not only been junked; they have been replaced by their almost exact opposites. This process began, according to Mr. Redman, with Dashiell Hammett, was further developed by Raymond Chandler, and has been brought to a screaming climax by Mickey Spillane.

Spillane's private detective, Mike Hammer, is not a sleuth; he is a "killer with delusions of grandeur." In one book, Hammer revels in "the power of the gun and the obscene pleasure that was brutality and force, the spicy sweetness of murder sanctified by law." Not only is he a killer; he is driven by an insane blood-lust; he is "driven by crazy, mad hatreds that tied my insides into knots." Hammer rejoices in subhuman brutality for its own sake, and one might pardonably wonder whether Spillane does, too. As we might well expect in a character such as Hammer, he frequently solves his crime by stupid stumbling onto clues.

That is bad enough, by all canons of detective writing, but there is worse, much worse in Spillane. According to Mr. Redman, Hammer "moves swiftly from bed to bed in a series of concupiscent episodes, on which his creator dwells with amorous emphasis. . . . In his own choice words, he is continually 'drooling'

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at the sight, or even the thought, of some choice fleshly morsel."

Mr. Redman's summing-up of this school of whodunits will perhaps give a fuller idea of their characteristics than many quotations. He finds that

Detection, in the true sense of the word, has been bred almost out of existence; while crime, on the other hand, has become dominant. Stupidity and brutality have replaced intelligence. Salacity has replaced ingenuity. Probability is flouted, credibility scorned, absurdity honored. A routine narrative-pattern has been developed in which sadism, exhibitionism, sexual intercourse and murder recur at regular intervals, while homosexuality, flagellation or some other attractive perversion occasionally adds zest to the whole.

Does Mr. Redman exaggerate? I checked by reading three of the Spillane best-selling pocket books, *The Long Wait*, *Vengeance Is Mine* and *I, the Jury*. It is my considered judgment that Mr. Redman is all too right. The barbarians are indeed within the gates.

But who are the barbarians? They are more than merely Mickey Spillane and other writers of that stripe and their sadistic characters. The barbarians are, to a growing extent, readers of this stuff, and their number is staggering. Say the publishers of Spillane: "In three years over eleven million copies of his first five books have been published in 25c Signet editions."

FIFTH COLUMN

This is a major social phenomenon. If this type of whodunit is as degenerate as Mr. Redman and I think it is, the barbarians within the gates are a veritable fifth column, effectively, if perhaps unwittingly, sapping the moral fiber of this country. This is certainly true if the youth of this nation are to any great extent among "the millions of loyal fans" Spillane has won. The contents of the Spillane books are a far greater moral and cultural menace than the sexy covers against which we wrote some time ago (*AM.* 4/22/50, p. 88-89) and against which even the U. S. Army has taken steps (*AM.* 1/12/52, p. 386).

But perhaps the millions of loyal fans read Spillane just for the excitement—of which there is a surfeit—and don't pay any attention to the cruelty, the brutality, the lust and the perversion? Here we must turn for a moment to Charles Rolo, whose *Town & Country* article was alluded to above. He comes up

with a rather exotic and silly explanation of the appeal of the whodunit. According to Rolo, "the detective story is modern man's Passion Play." The Hero has the call to set the world at rights (the world out of joint by the murder). He is the Savior; the murderer is Everyman, the symbol of the guilt that is in all of us. The detective suffers, as a Savior must, but he finally brings order into the world—Truth has been made manifest and Justice prevails. More, the detective-Savior is also a prophet, for he witnesses to a "system of belief, a secular credo or a religious doctrine."

More than that, in the Rolo ratiocination. The reader also plays, vicariously, the role of Savior; "he finds himself saving the world with a borrowed credo which is temporarily his . . . whatever system of belief the hero acts out will infuse something of itself into the reader."

It's a very neat psychological pattern. The only trouble with it is that Mr. Rolo is trying to apply it to two types of whodunits which are almost essentially different. The classic detectives, Holmes, Poirot, Peter Wimsey, are indeed interested in truth and justice, and they do set things to rights in their little worlds. The reader, if he likes to indulge in Mr. Rolo's fancy, may identify himself with the detective-Savior.

But with the Hammers of the Spillanes, any thoughtful reader will feel that the world has been set all the more wrong because the murder is solved and the culprit brought to "justice" by means of brutality, lechery, insane blood-lust. Hammer is actually a fouler creature than most of those from whom he is "saving" the world.

But Mr. Rolo does manage to say something that rings true, and it is the menace contained in that truth which points out how great is the threat of the barbarians within the gates. The system, the "credo," of the detective "will infuse something of itself into the reader," who borrows it temporarily.

But how do we know that the borrowing is temporary? How can Mr. Rolo or anybody else say that the spell of Hammer-Spillane lasts only so long as we

are within the pages of the book? What if dozens, hundreds, of the "loyal fans," especially among the young and impressionable, "borrow" a creed of sadism and mayhem on a more permanent basis? Is it possible? Is it probable? Well, I for one would hate, before God and before decent public opinion in this country, to have the responsibility for saying it is not.

PUBLISHERS' SUICIDE

Apart from the strictly moral aspect of these books, what about cultural barbarism? If this type of book were not degenerate and foul, it would still be vulgar and crude. The irony of the situation is that Signet books ("Good reading for the millions") are published by the New American Library. This booming firm was recently written up at length in *Newsweek* (May 5). Though Spillane was alluded to in the write-up, it was nowhere stated that the NAL publishes him. The claim was made that NAL's experience (and that of other pocket-size book publishers) shows that the taste of the American reading public is rather high. That is true, and NAL and others do publish a great quantity of good books for the millions. But they are at the same time conscious, to quote *Newsweek*, that

The staple product of the reprint publisher is not the book with the undressed girl on the cover and a sequence of murders and seductions inside, but the public thinks it is, and if the average man gets fed up with the sensational and erotic items, his distaste could easily spread to include them all.

The New American Library is apparently out to disabuse the average man of this impression. But it will certainly never disabuse him while it simultaneously pushes the sales of Spillane to greater and more astronomical heights. In fact, if the loyal fans of Mickey continue to spawn, the NAL will be publishing books, good books, for a reading public that has been so hopped-up on brutality and lechery that it will find the sanity and serenity of good books as tasteless as pabulum.

Then the barbarians will not only be within the gates. They will be ready to take over the city.

Marxism vs. Man: three studies

MARX AGAINST THE PEASANT

By David Mitrany. University of North Carolina Press. 301p. \$4.50

This is an able study of the little-known interaction between Marxian doctrine and the peasant ideology not only in Russia, but also in the nations which today are called Soviet satellites. The author shows very convincingly that the Marxian program relating to agriculture was not based on an inner understanding of the needs and aspirations of the peasants, but was deductively derived from a false premise, namely that under all conditions large-scale production is more

efficient than small-scale production.

The peasants as a class, therefore, were doomed, so that any attempt to help them survive would be contrary to the major objective of Marxian politics, the acceleration of the Socialist transfiguration of society. In consequence, the Marxians never could gain the hearts of the peasants. But, by an historical accident, they gained power in Eastern Europe, the peasant stronghold. This was fateful. As the author correctly states: "So far as the Communist revolutions were meant to be Marxist, they have not been successful; and in so far as they have been successful, they are not Marxist."

The story of these successes and failures is well told by Mr. Mitrany, a Rumanian scholar obviously sym-

BOOKS

pathetic to the peasant ideology, which rejects both Marxism and capitalism and strives for a society based on small property and wide cooperation. He is better informed when telling the story of the development in Rumania, Poland and Hungary (which is treated as a whole, not as a sequence of parallel stories) than when discussing Russia. In speaking of Soviet agrarian policy, he commits the error of locating the First Five Year Plan in the years 1926-31 (instead of 1928-

32) and exaggerates the significance of socialized agriculture before Stalin's "historical" decision to eliminate the kulaks (well-to-do peasants) as a class.

The work is consistently anti-Communist and at the same time scholarly, something of a rare combination. Therefore it is worth while to conclude this review by quoting the author's final statement: Marxism is an "uncompromising doctrine, born of assumptions and prejudice, continuously twisted at the call of expediency and harshly driven forward only with the chance turn of political opportunity." N. S. TIMASHEFF

THE INHUMAN LAND

By Joseph Czapski. Translated by Gerard Hopkins. Sheed & Ward. 301p. \$3.50

This is a terrifying book, so sickening in its details and in its cumulative effect that one must read it slowly, digesting only a little of its violent story at a time. Its unemotional, objective style only adds to the terror of the tale; man's inhumanity to man has rarely been testified to so precisely, so coldly, so impassionately.

This saga of "the progressive degradation of human life" began for Joseph Czapski in 1939 when he was called up to fight the unholy German-Russian alliance that quickly obliterated Poland, his native country. The Russians took him prisoner (along with hundreds of thousands of others, civilians and soldiers) and kept him for two years in one dreadful camp after another until the amnesty of 1942 after Hitler attacked Russia. At that time Stalin planned to use the imprisoned Polish manpower to fight Hitler; so the remnants of the Polish army were freed with the understanding they would reconstitute themselves and fight as part of the Red army. Little by little, the tragically decimated remains of the Polish army trickled down to Yang-yul, near the Iranian border, where they tried, against the hopeless odds of disease, starvation and cold, to reorganize.

Czapski kept the camp records and watched anxiously for the arrival of his fellow-officers from the three prison camps he had known. They never came. The rest of the book is the story of his search for the missing men—almost 14,000 of them—who seemed to have disappeared without trace into the vastnesses of the USSR. These are the men who were later found, their skeletons piled like cordwood in the mass graves of Katyn, a single shot through the nape of each neck and ample evidence (according to an AP report for April 23, 1952) that the

Russians had chosen this efficient and permanent way of disposing of their prisoners of war.

If this were all, it would constitute a bloody enough testament, but there are a multitude of peripheral stories in the book that chill the mind as it comes upon them. They are the most powerful possible indictment of a regime that has denied the souls of its citizens any sustenance and has, apparently, the same indifference to their bodies. In the inhuman land, humanity is the last concern of its rulers. The profound threat of this philosophy is the implicit theme of this poignant book.

DORIS GRUMBACH



THE NEW MAN IN SOVIET PSYCHOLOGY

By Raymond A. Bauer. Harvard. 229p. \$4

There has been a definite need in our literature dealing with the Soviet impact upon science of a work which would not only be expository but which would go to the roots of the question. This need is partially filled by the present book. Its value lies in the fact that its author not only outlines changes in the policy of Soviet control of psychology, but also shows that they are particular manifestations of changes in Communist ideological, social and political outlook.

Mr. Bauer points out that during the 'twenties there was a shift in the Communist doctrine from stressing assumptions of "mechanistic Marxism" to those of "dialectical Marxism." The former emphasized the causal relationship in history, sociological analysis, conflicts inherent in capitalism leading inevitably to socialism and the "withering away of the state," and the spontaneous character of human development. The latter represented a combination of Hegelian dialectics with nineteenth-century materialism. This brand of Marxism stemmed from the early writings of Marx and Engels, where they regarded philosophy as a weapon of revolution. It was therefore especially adapted to the militant activism of Lenin. It has come to serve

as a rationalization and justification for Stalin's drive to industrialize Soviet Russia at an accelerated pace.

This ideological shift was followed by repercussions in psychology. The behaviorist theories and mechanistic models of personality which were popular in the 'twenties were subjected to severe criticism because they stressed rigid determinism. Responsibility for a man's actions was played up and the influence of environment was played down.

The new man in Soviet psychology is depicted as conscious, rational and purposive. "Freedom" for him means the recognition of historical necessity as it is revealed in Marx-Lenin-Stalin teachings. He possesses "consciousness" in the sense that his actions are not determined by immediate situations. He must, however, follow the dictates of his social system, and the directions of the party, "whose decisions are defined as embodying truth." Bauer aptly says that "he is a robot who can be trained to act independently within specified limits." At present, Soviet psychology, crystallized since 1936, is subordinated to pedagogy, and its primal task is to find the best possible means to train citizens in conformity with the system.

Mr. Bauer may be criticized for the view that political control essentially characterizes the Soviet position toward psychology and, by implication, toward science in general. He says: "It is not so much the content as the extent of political interference that is deadly to science." He thinks that this control within the USSR is not unique, since it exists as well, albeit in a much smaller degree, in the West. However, this reviewer thinks it is essentially the Communists' attitude to empirical data—to irreducible facts in the light of which all scientific hypotheses must be judged—that makes Soviet ideology not only harmful to science but incompatible with it.

Mr. Bauer refers to this attitude when he says that in the USSR "there can be only one 'correct' theory" in every branch of knowledge since it must conform to official tenets, and that "the laws of dialectics apply to all areas of science." But he does not develop this point to its logical conclusion, noting only that in the USSR facts have been scrutinized and experimental findings set aside on a political basis.

Since the laws of dialectics cannot be empirically validated, it is to be expected that falsification of evidence should take place when experience contradicts them. This happened, for example, when Lysenko's unverifiable theories, which one eminent biologist called as much a superstition as the

idea that the world is flat, were officially endorsed. The Soviet system, therefore, although it utilizes certain theoretical and practical aspects of science in order to implement its tactical objectives, is not only antipathetic to all of our values, as Mr. Bauer says, but is also antagonistic to the scientific approach to natural and social phenomena, and to the very concept of reality.

NIKITA D. ROODKOWSKY

The Civil War: Men and Battles

THE LIFE OF BILLY YANK

By Bell Irwin Wiley. Bobbs-Merrill. 454p. \$6

In this "composite biography" of the Civil War private, Professor Wiley gives us a picture of the Northern soldier, as he did of the Southern in *The Life of Johnny Reb*, published a few years ago. The author here follows the same plan of weaving into a coherent story the countless letters, diaries and other contemporary writings of the soldiers themselves. The result, while showing much patient and thorough research, is a bit confusing, for the many quotations are so detailed and repetitious that the picture becomes blurred.

The Yankee private's shortcomings as a soldier were not due entirely to his own character. Much of the blame rests on untrained and incompetent officers and the meddling of overzealous politicians. The interesting and instructive accounts of the Medical and Quartermaster Corps show that there was much unnecessary suffering and needless loss of life due to lack of proper medical care and efficient distribution of food and equipment. The disregard for the health of the men and the inadequate care of the wounded—in spite of the efforts of such men as Letterman and Hammond and of the U. S. Sanitary Commission—seem brutal and inhuman according to our modern standards.

Few officers or civil authorities gave any thought to the morale of the troops. There was no such thing as organized recreational facilities or programs. As a result, more men than would have ordinarily done so drifted into habits of drinking, gambling and immorality as a relief from the monotony of camp life.

Religious activities, too, were sporadic and poorly organized. Chaplains were few, inexperienced and often incompetent; so their influence was of little effect upon the men. Military discipline was generally resented, often because its importance and necessity were not clearly under-

stood, and its exercise was too often arbitrary.

The motives which led the Yankee soldier to enlist and his views on the war were varied. Some had only a hazy idea why they were fighting and didn't seem to care much. Only a few seemed to look upon the struggle as a crusade for Negro emancipation. Abolitionism was as unpopular in the army as in most sections of the North. Preservation of the Union seems to have been the strongest motive with the majority, though they were not always articulate enough to express it clearly.

The concluding chapter, in which the author compares the Northern and Southern soldier, is rather disappointing. It chiefly shows that they were very much alike—which is to be expected, since, after all, both were Americans.

All in all, this is a book packed with useful and interesting information for the historian, the teacher, the social scientist and anyone writing on the Civil War period. It may prove a bit heavy for the average reader.

F. J. GALLAGHER

GLORY ROAD: The Bloody Route from Fredericksburg to Gettysburg

By Bruce Catton. Doubleday. 416p. \$4.50

This is a sequel to the author's *Mr. Lincoln's Army* and carries the story of the Civil War to the autumn of 1863. It is not so much a narrative of the military campaigns as an account of the sights, sounds and smells experienced by the officers and privates who participated in the marching, camping and fighting. Heavy reliance is placed on regimental histories, diaries and private letters. The result is an unusually graphic view of the three major eastern campaigns of 1862-63.

Mr. Catton has a facility of writing which makes military maneuvers fascinating, and he characterizes the actions and battles with apt, descriptive phrases. Fredericksburg he labels "that endless succession of doomed assaults." He goes on to note the wholesale fraternizing which ensued, the trade of tobacco for sugar and the general exchange of gossip. Chancellorsville is called "the most complete infernal mix-up," with an incredible series of stupidities, including the superior air adopted by higher officers when warned repeatedly of impending trouble. The account of Gettysburg is one of the most powerful and vivid pieces of writing this reviewer has read; that "most infernal pandemonium," with its "appalling

PRAAYER IN FAITH

By Janet Erskine Stuart, R.S.C.J.

► The liturgy of the Church is a rich source of spiritual devotion. However, not all are able to use the liturgy with full profit, left to themselves; hence this book will be welcome in the hands of many who without it might have missed much that will be a joy to them day by day. Compiled by L. Keppel from Mother Stuart's spiritual notes and occasional verses, this work contains reflective thoughts for the liturgical seasons and feasts. It will help fill our minds with holy thoughts as the liturgical words are uttered, and enable us to catch the beautiful meanings that underlie the text. "Selections aptly and judiciously made, serving to extend the memory and influence of a famous educator and understanding religious superior."—*America* \$3.00

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numbers of dead," becomes almost overwhelming.

The generals receive sympathetic treatment. Hooker, recovering from the "blue funk" which hit him at Chancellorsville, handled the army well in June, 1863, managing to get his entire force across the Potomac into Maryland before the Confederates knew the movement had started. The substitution of Meade for Hooker on the eve of Gettysburg was "an act of sheer desperation"—he could make no plans because they were all made, and the outcome of the battle had to depend on the soldiers themselves. Stoneman's use of the "bursting shell motif" in scattering his cavalry at Chancellorsville is ascribed in part to an attack of piles which made riding a torture. There is the moving episode of the Confederate Armistead, dying at Gettysburg, sending his watch and spurs to his old friend, the Federal Hancock.

Various comments of a non-military nature are of more than passing interest. The first conscription law emphasized the word "national" as part of a deliberate move to eliminate the statism which plagued the Government during the first year of the war. It "permanently reduced the role of the States in the American political

picture." General Dan Butterfield's search for a musical bugle call to express the idea of a darkening camp-ground with tired men going to sleep resulted in the now-familiar "taps." The name "Copperhead" was derived from the practice of wearing in lapels the copper heads cut from pennies and mounted on pins or clasps.

Maps serve as guideposts for the three principal battles, and the endpapers provide an over-all view of the entire scene of operations. Notes assembled at the back indicate the main sources.

WILLIAM D. HOYT, JR.

A Christian Secret

THE HAPPY CRUSADERS

Edited by James Edward Tobin. With decorations by Vincent Summers. McMullen Books. 178p. \$2.50

Chesterton said: "Joy, which was the small publicity of the pagans, is the gigantic secret of the Christian."

It is belief in the gigantic secret that leads to the assembling of this selection of readings affirming the joy of Christianity. It is a belief stimulated by the conviction that in our day there are signs, "small signs, but dimly

bright," of a renaissance of the spirit of affirmation.

According to Dr. Tobin:

There are signs in the air of another spring, of a resurgence of the Christian spirit, of a conviction of gaiety, of a mood comparable—in idea—to that which motivated the better segment of those who took the cross and followed a faith in the era of the Crusades.

To further the renewal of joy is the purpose of this anthology of thirty-six selections from the writings of Crusaders, ancient and modern, who were able to sing triumphantly on the march because they knew where they were going. The selections cover a wide range in time, going from Minucius Felix and Augustine (who is represented twice) to modern spiritual writers such as Thomas Merton and Gerald Vann. Crusaders, mystics, martyrs, saints and Christian writers briefly appear; and room is found for Samuel Johnson with his conviction that "Philosophy may infuse stubbornness, but religion only can give patience."

This book will give its readers the opportunity to indulge in the usual rumpus about anthologies—why certain pieces were included and others omitted. This the editor naturally foresees; and consoles himself by the thought that one of the purposes of anthologies is to bring to the reader's mind other literary banquets perhaps more enticing than his own.

There is one omission that will trouble the general reader. The selections are handed to him without the bit of biographical and literary data which would orient him in his reading.

FREDERICK A. HARKINS, S.J.

From the Editor's shelf

THE SECOND FACE, by Marcel Aymé (Harper. \$2.50), is similar to others by the same author in which an extraordinary or unbelievable event occurs at the outset and everything ensues logically and with precision. Here a middle-aged man looks in the mirror to discover that his appearance has changed completely, for the better. He pretends to leave for Bucharest on a business trip, but sets out to regain his wife's affections, as her lover. The hero's former ungainly face comes back to him finally and with it, the dull but sane routine, "the despotism of his wife which keeps him on the road he should follow." Jean David found the author's previous role of moralist-humorist absent from this novel, which stresses the humorist alone, and found his art bold, healthy and vigorous.

Catholics are too clannish!

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THE WORD

"O happy Rome, which hast been hallowed by the glorious blood of the two Princes . . ." (Vesper hymn for the Feasts of Sts. Peter and Paul).

The sun was going down over the Eternal City. The great basilica of St. Peter was thronged with Catholics of Rome and of all nations. Pilgrims were there and seminarians from the far-flung corners of the earth. African, Indian and Asian students from Propaganda College were to be seen mingled with Europeans and Americans from the various national colleges. Bearded seminarians from the Russicum and Greek College as well as Maronites, Syrians and Chaldeans were all in that vast assembly on the eve of June 29. It was the annual feast of Sts. Peter and Paul.

The presence of the Greeks and Syrians lent special significance to the occasion. The former honor St. John Chrysostom as the father of their liturgy, while St. Ephraem is held in special veneration by all those who follow the Syrian rites. Both these great Fathers and Doctors of the universal Church looked to the West, where the sun goes down, and called Rome blessed for having been the center from which Peter and Paul spread the light of faith over the whole earth.

The vesper hymn begins. The Pentecostal multitude thrills to the opening words: "The beautiful light of eternity . . ." And now the superb choir fills the mighty edifice of St. Peter's with the ecstasy of those words: "O Roma felix . . . O happy Rome, which has been hallowed by the glorious blood of the two Princes! Purpled by their life's blood, thou dost excel in beauty all other cities of the world."

Fifteen and a half centuries ago St. John Chrysostom said the same thing. In a commentary on St. Paul to the Romans, which is read on July 4 in the Roman breviary, the Father of the Byzantine Rite eulogized Rome. He would not praise her for her greatness, her beauty, her multitudes, her power and wealth and military achievements. Rome, he said, was blessed because Paul loved the Romans, and instructed them and finished his life among them. Rome was blessed because she possessed the bodies of Peter and Paul. He continued: "Heaven does not shine with such splendor when the

sun sends down its rays as does the city of the Romans in sending forth those two flashes of lightning throughout the whole world."

A generation before Chrysostom, St. Ephraem expressed the same thought in his 8th Crucifixion hymn:

The West offers two resplendent crowns [to Christ], crowns whose fragrance fills the whole earth—the West where twin lights submerge; two Apostles lie buried there. From there resplendent rays shine forth which never have gone down. Behold, Simon has surpassed the sun, and the Apostle [Paul] has overshadowed the moon.

To the great Father of the Syrian Church Rome was the land of the setting sun. But in a spiritual sense the sun will never set on Rome, where Peter illumines the world with "the beautiful light of eternity" and where Paul received his crown as the Apostle of the Gentiles.

In other hymns and sermons St. Ephraem bears witness to the Roman apostolate of St. Peter, his primacy among the apostles, and the derivation of priestly powers through him.

This year the feast of Sts. Peter and Paul falls on Sunday. By a special coincidence the gospel for this Sunday (the 4th after Pentecost) recounts the miracle of the extraordinary catch of fishes. On this occasion Christ promised Peter to make him a fisher of men. It was this gospel that inspired St. Ephraem to write:

Simon took the fishes that he caught and offered them to the Lord. Our priest through the power received from Simon brings in virgins and chaste men and offers them to the Lord of the Festival on the day of the Feast.

May Catholics the world over be inspired this year with a renewed devotion to the Holy Apostles Peter and Paul! JOHN J. SCANLON, S.J.

NICHOLAS S. TIMASHEFF, professor of sociology in the Graduate School of Fordham University, is the author of *Religion in Soviet Russia* (1942) and *The Great Retreat* (1946).

NIKITA D. RODKOWSKY is on the faculty of the Institute of Contemporary Russian Studies at Fordham University.

DORIS GRUMBACH was formerly an associate editor on *Architectural Forum*.

WILLIAM D. HOYT JR., is assistant professor of history at Loyola College, Baltimore.

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THEATRE

FROM THE MAIL BAG. A reader sufficiently affluent to afford a vacation hide-away in upstate New York writes: "I spend the summers in Essex County, not too far from Burlington, Vt., across the Champlain bridge, but have never seen St. Michael's Playhouse advertised in New York." Since the full schedule of plays to be presented at the Playhouse is published in the *New York Times* at the beginning of the season, while current productions are reported in advance every week, my correspondent obviously means the theatre is not advertised in the county papers or the diocesan press.

Asserting that "this neck of the woods is not used to summer theatre," my correspondent suggests that priests in several Essex County communities might be asked to announce productions at the Playhouse as they are coming up. Among the communities mentioned in the letter are Ticonderoga, Crown Point, Port Henry, Morrich, Westport and Elizabethtown. To my correspondent's suggestion I would like to add one of my own—that the Essex County priests be invited to attend a performance of the first production of the season at the Playhouse.

Personal inspection would assure the pastors that the Playhouse, competing with secular theatres operating with no moral scruples and few legal restraints, refuses to lower its standards to attract customers. Although the Playhouse is sponsored by a Catholic college, it is not a Catholic theatre. It is a theatre, under Catholic auspices, which the directors hope will eventually be as Catholic in content as it is in guidance.

The current season at the Playhouse will open July 8, with Noel Coward's *Blithe Spirit*. Following productions will include *Jenny Kissed Me*, *Charley's Aunt*, *Arms and the Man*, *The Glass Menagerie* and *The Silver Whistle*.

A LETTER from Miss Clare Murphy, of Cleveland, Ohio, corrects a misleading conjecture that appeared in my comment on *Tovarich*, a recent production at City Center. Unable to determine from the playbill whether the play was originally a novel or a drama, I assumed the former.

Miss Murphy writes: "I remember reading the play a few years ago, and why Robert Sherwood or anyone else

had to adapt it I cannot understand. A simple translation would have been enough."

A reviewer is always glad to hear from readers like Miss Murphy.

THEOPHILUS LEWIS

FILMS

DIPLOMATIC COURIER is a well-made topical cloak-and dagger yarn. The particular object of its chase is a piece of microfilm containing the timetable for the Soviet Union's plan of conquest which Our Side is attempting at great risk to smuggle out from behind the Iron Curtain. Much of the picture was shot in and around Trieste. Director Henry Hathaway has succeeded in making the authentic backgrounds pay off in added realism and has kept the story moving at a brisk pace.

This film suffers, however, as forthcoming films cast in the same mold are likely to suffer, from a couple of serious complaints. As a melodrama it is necessarily concerned more with bizarre and unexpected twists of plot and with photogenic chases than it is with plausibility and the larger issues involved in the cold war. Consequently it sometimes has an air of ill-considered frivolity: for example, in its implication that the security of the West depends upon a piece of microfilm which, in the movie, is knocked about as casually as a shuttlecock.

Also, *adults* are likely to find the plot familiar in a way that breeds contempt. Since the appearance of *Night Train*, in 1939, the basic situation has been in constant use. The early treatments could rise above their melodramatic trappings to alert a complacent peacetime-bred generation to the facts of international espionage and totalitarian ruthlessness. For today's audiences that message has already been delivered many times, and they are not to be blamed if they look critically at its present wrappings and find them shopworn.

Because of uneven writing some of the cast come off better than others. Tyrone Power, as the hero, has an uphill struggle with a stock juvenile part, while Stephen McNally and Karl Malden as a pair of tough-minded MP's pack a lot more vigor and conviction. On the distaff side, Hildgarde Neff, as a girl of dubious loyalty, compassionately illuminates the tragic dilemmas of a central European's struggle for survival, while Patricia Neal underlines with such gusto the more obnoxious features of the in-

evitable, predatory American glamor girl that it is a considerable relief when she turns out not to be the heroine.

(*Twentieth Century-Fox*)

PAT AND MIKE is a vehicle custom-tailored for Katherine Hepburn and Spencer Tracy by Ruth Gordon and Garson Kanin, who are past masters at that particular craft. The story concerns a prim physical-education instructor who turns out to be the greatest all-round lady athlete since Babe Didrickson (the Babe, along with various other professional athletes, appears briefly in the picture). Mike, the other half of the title, is a crude and not very honest sports promoter, who promotes the lady's athletic prowess into a box-office bonanza.

Almost nothing happens in the way of plot. The heroine proves to have an Achilles' heel in the person of her stuffy fiancé (William Ching), whose presence invariably upsets her winning ways, and the hero, with an assist from a little judo judiciously applied by his protégé to a racketeer-tempter, decides in the end that honesty is the best policy.

Except for an amusing bit of Aldo Ray as a half-witted pugilist, the stars are practically the whole show. What with their gift for subtle characterization, the script-writers' flair for amusing dialog and director George Cukor's ability to make the most of a funny situation, the comic-romantic complications should provide a pleasant, even though far from memorable, evening's amusement for *adults*.

(MGM)

MOIRA WALSH

(AMERICA'S moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. Ed.)

PARADE

(A MAN STEPS INTO BILL'S taxicab) . . .

Man (after cab starts): Driver, I feel sure you've never been a mental case. *Bill*: Thanks, mister. No, I ain't never been.

Man: It makes me feel good to hear you say that. Some weeks ago I was in a bus driven by a mental case. The ride ended in a terrible smash-up. I was lucky to get out alive. So no more insane drivers for me.

Bill: I see your point, mister.

Man: I've been using taxis lately. All the drivers seemed to be sane persons.

Bill: Cab drivers ain't cuckoo as a rule, mister.

Man: I've been getting so many bad breaks lately. There was the bus hor-

ror. Then one day as I drove my own car, I started sneezing so much I lost control of the car, hit a truck and two trees.

Bill: You are getting bum breaks, mister.

Man: And then just the other day, while I was showing my twelve-year-old boy how to handle a gun safely, it went off, shot the boy in the foot.

Bill: Mister, it's a long lane which ain't got no turning. I'll bet there's some silver lining headed your way.

Man: Let's hope so . . . Here's my place . . . (Man alights . . . A young woman steps in) . . .

Young Woman: Police station, driver.

Bill: You got trouble, miss?

Young Woman: Yes, I have, and it all started recently. Five weeks ago I was walking my little French poodle, Demitasse, and a man trailed me back to my apartment. Since then he's robbed the apartment four times. I won't have anything left if this keeps up. And I'm so afraid he'll kidnap Demitasse.

Bill: Here's the police station, miss. (Young Woman steps out . . . As Bill speeds back to his corner-stand, he is flagged by a middle-aged woman) . . .

Woman: Driver, how would you like to open a can of corn and find a diamond ring in it?

Bill: I wouldn't mind that a bit, ma'am.

Woman: Well, that's what I did. And I just received a letter from the company saying the owner can't be found and the ring is mine. Now, isn't that a lucky break?

Bill: I'll say so. Most women go through life opening cans and don't find no rings inside. (Cab stops . . . Woman hurries off . . . Bill returns to his corner-stand, tells Louie what he just heard).

Louie: Luck changes, Bill. The guy who shoots his boy, the dame with the poodle: they're due for better breaks. The other dame's due for some bad ones. Such is life.

Bill: Such is this here life on earth, but it ain't that way in the next life.

Louie: What do you mean?

Bill: I mean they don't have no spot in the next life where they mix the good and the bum breaks. A guy in hell is never due for good breaks; a guy in heaven is never due for bum breaks.

Louie: Yeah. Boy, what a place that there heaven mu' be, Bill . . . Never a tough break. Beautiful breaks all the time. And you know you ain't never going to get nothing but wonderful breaks. It's some place, I say.

Bill: It really must be some place up there, Louie. It makes me feel good just thinking about it . . . (A man gets into Bill's cab . . . Louie returns to his corner). **JOHN A. TOOMEY**

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CORRESPONDENCE

Science and God

EDITOR: As a teacher of physical chemistry who tries to consider occasionally in class some of the more philosophical bearings of his subject, I was dismayed to read in your editorial "Science and the Soul" (AM. 4/5, p. 7) a plug for Lecomte du Noüy's scientific arguments for God in his *Human Destiny*.

Since I cannot, in the short space of a letter to you, demolish his egregious errors as they properly deserve, I shall merely summarize his two main ones.

Lecomte du Noüy argues first that the world could not have occurred by chance because the odds against it are very great. This overlooks the fact that, if you once grant that the world *could* occur by chance, the fact that the odds against it are great has no bearing whatever on the case. This disposes of the first argument.

The second is even easier to overthrow. He argues that the second law of thermodynamics shows that things tend to run down spontaneously, to become more disordered. On the other hand the paleological records show an increase of order, since the higher animals (greater order) came later in time than the lower (less order). Therefore outside help (God) was needed to bring greater order from less.

Du Noüy overlooks the fact that this argument, to be correct, must consider *both* the system (the animals) *and* the surroundings (the rest of the universe). He has considered only "half," giving an argument which is not valid.

Catholics should be very careful in jumping to applaud when someone like du Noüy comes along. Many well-informed scientists believe that, intellectually, Catholics are superstition-ridden peasants. When someone like the Editor of AMERICA applauds an illogical argument, the scientists' own superstitions are confirmed.

J. KENNETH O'LOANE

University of New Hampshire
Durham, New Hampshire

EDITOR: I would like to comment on the points raised by Dr. O'Loane's letter.

A correct assay of the impact of rapidly expanding natural science upon our understanding of the meaning of human existence is a central problem of our generation, to the

solution of which scientists themselves have an obligation to contribute. *Human Destiny* is outstanding as such a contribution.

Until recent times our knowledge of nature was so meager that the thoughtful mind dealing with it almost immediately came face to face with an overwhelming unknown which he thus took for granted. Nowadays the entire working life of a thoughtful specialist can, if he so elects, be spent within the framework of what is already known about nature. The resulting unfamiliarity with a still-present unknown has given great impetus to a scientific materialism which tends to find the explanation of all that is in what has already been learned. *Human Destiny* is du Noüy's statement of why he finds the self-sufficiency of this materialism totally inadequate.

As coming from one of the pioneers among trained physicists in the quantitative investigation of problems set by living matter, there is authority behind Dr. du Noüy's discussion of how his work as a scientist has affected his understanding of man's role in nature. *Human Destiny* should be profitable reading for all those who seek the relation between present science and a vast unknown that science must comprehend before becoming a sufficient statement of the totality of human experience.

Those who wish to disagree with du Noüy ought not to mistake the purpose of his arguments. He is, for example, not attempting to use natural science to establish the existence of God. He is asking if our scientific knowledge is a sufficient explanation of all experience. He finds it inadequate, and makes the point that this being so, the materialist cannot logically disprove God's existence through scientific knowledge.

As for Dr. O'Loane's second point, du Noüy states that the theory that life arose and has evolved to higher and higher states by chance alone postulates not one but a long sequence of very improbable events suitably coordinated in time. The crux of his argument is the assertion that this theory calls for a credulity far greater than one which sees in the process a purposiveness not manifest from the scientific investigation of inanimate matter. Present-day science can neither prove nor disprove this assertion.

RALPH W. G. WYCKOFF
Bethesda, Maryland

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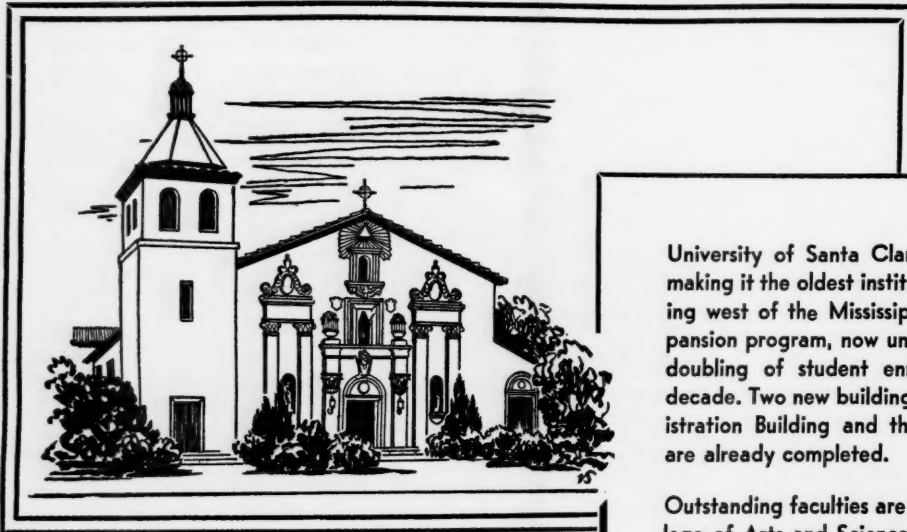
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